

subject. If any body of men have meliorated and softened the state of slavery,—done any thing to prepare the way for emancipation, it is the Methodist body. (Here Dr. F. read the following Questions and Answers from the Second Part of the Book of "Doctrines and Discipline of the Methodist Episcopal Church," Section 10.)

"Q. What shall be done for the extinction of the evil of slavery?"

"Ans. 1. We declare that we are as much as ever convinced of the great evil of slavery; therefore no slaveholder shall be eligible to any official station in our church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom."

"2. When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives."

"3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God; and to allow them time to attend upon the public worship of God, on our regular days of divine service."

"4. Our colored preachers and official members shall have all the privileges which are usual to others in the district and quarterly conferences, where the wages of the country do not forbid it. And the presiding elder may hold for them a separate district conference, where the number of local preachers will justify it."

"5. Our general rules, I have said, are the same as yours. Only one condition is required of the members of our Society,—a desire to flee from the wrath to come; but that desire is to be evinced by the observance of certain practices, and the forsaking of others. The buying and selling of men, women, and children, with intent to enslave them, is one of the forbidden practices. No Conference has the power to alter our essential laws, but the General Conference, (held every four years,) and that only when three-fourths of the Annual Conferences have first recommended the change."

THE CINCINNATI MOB.—FACTS.

Destruction shall be to the workers of iniquity. James Loring, generally called Jim Loring, son of the David Loring, mentioned as one of the Market-house Committee, was stabbed at the theatre a few nights after the mob in which he was operative, in a brush with a prostitute. The wound was dangerous, though he appears to be recovering.

One of the mob-leaders was an Engineer on board of the steamboat *Motto*. He was dressed in a style somewhat remarkable, and during the work was known by the name of *Santa Anna*. A person engaged in the same boat, probably as assistant Engineer, was also a mob-leader. A few days afterward, by the injudicious conduct of the engineer, the boat was blown up, and both these men killed outright.—*Emancipator*.

The *Troy Mobocrats*.—A friend informs us, that 13 of those who were engaged in mobbing the Abolitionists, have been indicted as rioters. At the head of the list stands KELSEY HAZEN, a dry goods merchant of the city. Some of the rioters have obtained bail, and some of them are in prison because they cannot get it. It is said that they have applied for bail to some of those who instigated them, but in vain; and that they think it rather hard to do their dirty work for them, and then have to lie in prison for it, for want of bail.—*Id.*

MR. GARRISON has lashed with caustic severity the editors of the Vermont Chronicle, Boston Recorder, New Hampshire Observer, and Christian Mirror, for their meanness and hypocrisy not only in crushing the slave and upholding the master indirectly; but seizing on every opportunity of attacking, directly and indirectly, the Liberator and himself; and especially, by invoking the prejudices of sectarianism against him for incidentally noticing the day of the Christian Sabbath, in which he differs in opinion from most Christians. This opinion, though incidental, was very sorry to see introduced by Mr. G. not because we hold in common with the Christian community, sentiments entirely different, but because he is engaged successfully in a great and difficult enterprise, which has no connexion with this—which requires all Mr. G.'s time and talents, and which would be likely to suffer by such a diversion. We foresaw that the enemy of freedom and righteousness would seize upon this circumstance to prove that Mr. G. was a fanatic, unworthy of public confidence; and, knowing as we do the sordid mind of the editor of the Vermont Chronicle, we are not surprised to find him invoking the passions and prejudices of a sectarian spirit against the Liberator and the Abolitionists. But Mr. Garrison has answered these evilers with great spirit and force, and we wish that anti-slavery readers, who have not seen the leading editorial article in the Liberator of Sept. 10, would procure that paper, and read that article.—*Lynn Record*.

BOSTON.

SATURDAY, OCTOBER 1, 1836.

AT HOME AGAIN.

After a protracted sojourn in Connecticut, the editor is once more located in Boston; consequently, letters may no longer be addressed to him at Brooklyn, Ct. He is indebted to this able friend Mr. C. C. Burleigh, for many articles of interest communicated and published during his absence. For several months past, his health has failed him, but he is now better. Of course, sickness and absence have prevented him from giving that care and attention to the paper which it needed, and which he shall now endeavor to bestow upon it. Some articles have been inserted which he should have omitted, had they been submitted to his inspection; and very many others have been excluded which would have appeared, had he been present to prepare them. His thanks are due both to the publisher and the patrons of the Liberator, for allowing him to be absent so long, with so little of complaint, although they have desired his presence continually in the city.

A large mass of communications has accumulated upon his hands, which, among such mountainous piles of anti-slavery matter as are thrown up weekly in all parts of the land, it will be difficult to reduce, so narrow are the limits of his paper. It is hoped correspondents will not be offended, nor suppose that their favors are not duly appreciated, if they should not obtain so speedy a hearing as is desirable. What can be done shall be done to meet their expectations—more cannot be promised, more they will not ask.

RAPID SALE.

An edition of 1250 copies of the Discussion at Glasgow between George Thompson and Robert J. Breckinridge, has already been disposed of, except a few copies for retail at the Anti-Slavery Office; and several orders remain unsupplied. A second edition will therefore be put to press immediately, accompanied by copious notes and annotations from the pen of Mr. Garrison: but the price will not be enhanced. The account of the public meeting at Glasgow, in reference to this notable discussion, which occupies so large a portion of our paper to-day, will be inserted in an Appendix. Our friends are requested to send in their orders as promptly as possible, (and it is hoped that they will be large, for the cause of emancipation cannot be aided more effectually than by the circulation of this pamphlet,) that we may be able to determine somewhat accurately upon the number of copies we may be safely authorized to print.

THOMAS SHIPLEY.

The death of this long-tried, untiring and zealous friend of the colored race is, humanly speaking, one of the greatest afflictions which have yet befallen the anti-slavery cause. He was one of the few individuals, who, at the commencement of his labors as an abolitionist, bade me God-speed, and proffered the hospitality of his delightful home. At first, as an abolitionist of the old school, he hesitated awhile before he heartily embraced the principles and measures of the new; but when the National Anti-Slavery Convention assembled in Philadelphia, he enrolled his name as a member, took an active part in its deliberations, and up to the hour of his last illness, was a manager of the American Society, and constant in its attendance at all its annual meetings. But, for the space of thirty years, he signified himself in an especial manner, by exposing the cause of such persons as were seized and claimed as runaway slaves; and by his benevolent and prompt interference, hundreds of captives were set free, and the designs of the slave-traders frustrated. On all occasions of distress, or whenever they needed aid or advice in an emergency, the colored people of Philadelphia always resorted to him as their most devoted friend and benefactor—and they never applied in vain. The language of Job is peculiarly applicable to this worthy individual—for with the man of Uz he might say, "When he ear heard me, then it blessed me; and when he eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not, I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth." Yet, though ardent, he was branded as an enthusiast; though cautious, he was styled a fanatic; though a friend of peace, he was reckoned among incendiaries and cut-throats—by a wicked and an oppressive people. There is nothing hyperbolic in the assertion of our correspondent below, that friend Shipley by his death "has left a vacancy in the community, which very few men in the world are qualified to fill." I trust some particulars of his life will yet be given to the world, in the shape of a biography. In the grief of his bereaved wife and family, whose kindness I shall never cease to remember with feelings of gratitude, I largely participate.

The decease of this good man reminds me of a few striking coincidences. It is now nearly three years since the Declaration of Sentiments was first promulgated to the world by the Anti-Slavery Convention in Philadelphia. Notwithstanding the fury of the times, the tempting rewards offered for the abduction of the most conspicuous abolitionists, the riots which have disgraced and desolated every part of this fair land, the murderous spirit which has everywhere prevailed,—of the sixty-two signers of that Declaration, not one of them has perished by the hand of violence, and only two have died. These two belonged to Philadelphia; both of them were members of the Society of Friends, (though holding conflicting religious opinions,) both were alike from early youth devoted to the cause of bleeding humanity, and both were remarkable for moral courage and disinterested philanthropy—THOMAS SHIPLEY and EVAN LEWIS. The latter was indeed a pillar of strength.

The following letter, from one of our sterling correspondents, giving some account of the death and burial of friend SHIPLEY, will be read with thrilling emotions:

PHILADELPHIA, Sept. 19, 1836.

DEAR GARRISON—

I have just returned from the funeral of our beloved THOMAS SHIPLEY, the friend of the oppressed, the opener of the prison doors to them that were bound, the succor of the meek, the frank, the honest and the true. That benignant, pure, meek, indefatigable, yet quiet spirit, took its departure from this life on Saturday last, about 12 o'clock at noon. His illness was short, and supposed, until a few hours before his death, not to be dangerous. His death has left a vacancy in this community, which very few men in the world are qualified to fill. For thirty years, he has been the untiring and most successful champion of the rights of man in the persons of the poor, the trampled and despised. By day and by night, in sunshine and in storm, in this State, and out of it, he has struggled in their behalf, and wrought the deliverance and vindicated the freedom of hundreds. Our colored brethren and sisters may well weep for him from one end of this continent to the other, and in the isles of the sea; and I wish those, who say that they have no heart, no gratitude or capacity for moral elevation, had been present in this city this day. Arch-street, in which the late mansion of the deceased stands, was filled either way as far as the eye could reach. I was unable to see where the dense assemblage terminated. The majority were colored, but a vast number of whites were interspersed. Nothing could be more respectful and respectable, solemn and decorous, than the appearance and deportment of this immense multitude. It was evident they

Had that within which passeth show. It was not an emptying of stables to array a string of empty carriages, to follow in solemn mockery and swell an empty fan; but it was that deep and unfeigned expression of love and reverence, which bears witness to the world, that the just shall be had in everlasting remembrance."

The remains of THOMAS SHIPLEY were borne to their resting place by colored men. It was delightful to the heart of an abolitionist to see the attachment of this class to their deceased benefactor. At the grave, the voice of a woman of the Society of Friends rose in clear, full and touching accents from the midst of the crowd. I would not, my dear brother, be without the recollection of that moment for a great deal. The discourse was clear, quiet and unaffected eloquence, like Thomas Shipley's own conversation. Like the patriarchal ladder, it touched the earth and reached to heaven; concluding with that most beautiful and consolatory text, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Other remarks were made, and a prayer offered, as the grave was closing over our friend. I must not omit to mention, that the countenance of the deceased looked as if he were not still upon earth. The lips wore a benign expression, resembling a benevolent smile, and seemed just ready to speak. I never saw so remarkable a look in death. It was much more like celestial life.

Farewell, my dear friend. May God bless you and our cause, and sanctify to the good of both this dispensation of his Providence.

FRENCH SOCIETY FOR THE ABOLITION OF SLAVERY.

The following letter has been received from the Count ALEXANDRE DE LABORDE at Paris, Secretary of the French Society for the Abolition of Slavery. I deem it an honor to be associated, by election, with the distinguished philanthropists whose names are affixed to the letter, and their benevolent colleagues,—not on account of the high conventional rank which they hold in France, but because the object of pursuit is one of mercy and good-will to a people scattered and peeled, meted out, and trodden under foot, and one of glory to God in the highest;—and because it cannot but be honorable to be recognized in their lands as the steadfast friend of universal liberty, and the uncompromising enemy of brutal slavery. In Scotland, they have given a similar token of approbation of my humble labors in the great cause of human rights, by placing me upon the same list of honorary and corresponding members with George Washington Lafayette and Victor de Tracy of France, and Daniel O'Connell of Ireland. These marks of respect are gratifying, chiefly as they

serve as fresh refutations of the flagrant charges brought against me, in common with my abolition brethren, by the enemies of emancipation in this country.

A powerful union is now formed between the abolitionists of England, France, and America, for the extirpation of slavery and the slave trade from the face of the whole earth. "A three-fold cord is not easily broken." In this grand alliance, other nations will be invited to join, and the glorious work of redemption will be consummated in due time, wherever a slave pines in bondage.

PARIS, July 23, 1836.

SIR:

We have the honor of informing you, that the French Society for the Abolition of Slavery has elected you a corresponding member of its association.

We hope that you will consent to unite your philanthropic efforts with ours, for the success of the worthy cause, the triumph of which we so ardently desire, and for which you have already done so much.

The Society will receive with gratitude, sir, all the documents concerning the abolition of slavery published in America, and will transmit to you all those published in France.

Receive, sir, and dear colleague, the assurance of our high consideration, &c.

LA ROCHEFOUCAULT LIANCOURT, AL. LABORDE, ISAMBERT.

Mr. Garrison, Editor of the Liberator, Boston.

ANTI-SLAVERY MEETINGS.

Our indefatigable coadjutor, Mr. H. B. STANTON, has lectured in this section, since our last notice of his proceedings, as follows:

Dover, Concord, and Great Falls, N. H.—Wednesday evening, Sept. 7, he addressed an audience in the Rev. David Root's church, at Dover. In the afternoon of Thursday, he met the friends of the cause, and after explaining the operations of the American Society, a subscription was opened, which, with the liberal sum given by the ladies, amounted to \$100. Thursday evening, he addressed a highly respectable audience in Mr. Root's church. Friday evening, our friend addressed a large audience in the Town Hall at Concord. The County Court being in session, several gentlemen in attendance on business from the country, were present. All was concord within and without, and liberal donations were made to the cause. Sunday afternoon, Mr. S. spoke to a large audience, nearly two hours, in the Baptist Meeting-house at Great Falls. The cause takes deep hold in this flourishing village. Our friends, though not rich in this world's goods, gave freely to maintain the work. Sunday evening, Mr. Stanton spoke again at Dover.

Portsmouth, N. H.—Monday afternoon, he addressed a few friends of the cause in Portsmouth. The anti-slavery principles of abolitionism have made but little progress, as yet, in this town. But, "upward and onward" is the motto of our friends there.

Portland, Me.—From Portsmouth, our fellow laborer went the next day to Portland. Here the demon of mobs marshalled his forces. We extract the following account of the riot from the Portland Journal of Reform, of the 21st inst.:

"ANTI-SLAVERY IN PORTLAND, MOBS, &c.—Notice having been given that Mr. H. B. Stanton, agent of the Am. Anti-Slavery Society, would lecture upon Slavery at the Friends' Chapel on Tuesday evening last, a large number of our citizens assembled at the appointed hour, for the purpose of listening to his remarks."

At the commencement of the lecture there were few if any indications of a riot, and it was thought that the meeting would pass off, as many similar ones have in our peaceable city, without disturbance. But the lecturer had scarcely commenced speaking before the sound of a tin horn "braying horrible discord" and a shout loud enough to drown his voice, undereceived us. The house was immediately surrounded with a host of miscreants, who commenced shouting and hooting, and in various ways trying to break up the assembly.

Stanton very judiciously advised his audience to keep quiet, fix their eyes on him, and pay no attention whatever to what was going on outside. By this means, less embarrassment was experienced than was apprehended. The shouting, &c. was continued till the close of the address, when the mob dispersed of their own accord. No police officer was present.

Subsequently, another meeting was appointed for the next evening, and the Mayor was requested to provide force, to suppress disturbance if there should be any. Before the hour of meeting arrived, a dense crowd had assembled about the door, so that it was with difficulty the well disposed could make their way into the house. They were likewise collected here and there in squads, using exciting and threatening language, and evidently getting warm for a fierce onset. But the Mayor had done his part in sending several constables, and appeared among them in person, and thus no doubt a large amount of the turbulence which was to have been displayed, was checked.

The lecturer began, while a Sabbath stillness reigned out of doors as well as in: a stillness which lasted with only two or three interruptions till he closed. At one time there was a general shout; at another a slight rush near the door, and occasionally the rattling of glass told that the stones were flying through the windows. Though the mob had assembled, and were organized, with leaders and a watchword, with the avowed intention of breaking up the meeting and dragging Stanton from the desk, yet the calmness of the speaker and audience, and the resolution of the Mayor completely confounded them. When Stanton left the house, the mob followed him, shouting; but, though untiring, not one of them dared to lay the weight of his finger. By the advice of the City officers, they soon after dispersed; and so ended the first Anti-Slavery Mob of Portland. It is pleasing to add, that there was not among them a single "gentleman of property and standing"—not one, who can lay any claim to respectability.

Perhaps, after the retraction which our citizens have made, of sentiments advocated and approved by them at the City Hall on the evening of the 5th of August, 1835,—by sending one of the men whom they then denounced as an insurrectionist, a disorganizer, and a traitor, to represent their interests in the State Legislature; and after R. A. L. Codman, by certain resolutions offered by him at the recent convention at Gray, deprecating the slightest infringement upon the free discussion of any subject, has retracted the threat, we will put Abolitionists down, preferably if we can, *forcibly* if we must, which he then made, it may seem ungenerous to attribute this mob, its origin, and the great moving power of it to that meeting. Yet we know not where else to look for its source; and justice to the mob, and several facts within our knowledge, compel us to say that there this mob was born, and if "gentlemen of property and standing" were not otherwise related to it, they may at least thank themselves for having begotten it.

No one who attended that meeting, can doubt that its legitimate tendency was to breathe into the bosoms of the degraded, half-reasoning beings who are among us, a bellicose, mobocratic spirit, and to direct its fury against the peaceable, unoffending heads of Abolitionists. Let the faithful yells that shook the Hall, when John Neal spoke, and the shouts which followed him, when he uttered the sentiment above alluded to, bear witness. The seeds of this mob, and of every future one, should there be any, were there planted, and all who were active in getting up and conducting that meeting, are the sowers, and are responsible for the fruit. True, it is a year since it was held, and all has hitherto been quiet. What then? This is the first opportunity Abolitionists have ever given for the manifestation of the spirit they incited. It is the first time they have held an evening meeting to listen to an Anti-Slavery address, since the 19th August, 1835. But another fact will settle this point. I ask that it may be deeply pondered, and if there is one who was active in that assembly, who has not repented of his base and wicked conduct, let the shame light now. Said one who may be considered a leader of the mob, "THE PEOPLE have said that Abolitionists CANNOT BE LET DOWN BY FAIR MEANS, THEY MUST BE FOUL, and that is the way we mean to serve them."

Mr. Stanton informs us, that he lectured five times in Portland. The last meeting was on Thursday afternoon, and was not molested. All the Churches in the town were closed against the lectures. Whether this had a tendency to encourage the rioters, all can readily determine. The refusal to permit a meeting-house to be used for the discussion of a subject, when politely asked for by respectable citizens, is virtually saying that such subject is unfit to be discussed in a meeting-house. If these things are done in a green tree, what will be done in the dry? That is, if churches refuse to open their doors that the cause of the Lord's poor may be advocated in their pulpits, what will the profane and the intemperate do? Answer. Mob

down the friends of the cause, and hurl brickbats and stones at the heads of its advocates. We believe all the orthodox Congregational ministers in Portland, belong to the "American Union for the Relief and Improvement of the Colored Race." Of course, they have no sympathy with the Abolitionists. The rabble know this.

During the riot, our friends stood their ground firmly yet peaceably. They were determined to exercise their rights. While stones of a dangerous size were hurled through the windows, scarcely a muscle moved, and the whole audience sat with eyes riveted on the speaker, who, for about two hours, advocated, not unmoved but unmoved, the rights of man, bond and free. The ladies particularly evinced a calm courage above all praise.

Effects of the riot. Mr. S. visited Portland, to procure funds for the American Anti-Slavery Society. When a subscription was opened, one gentleman remarked that he had intended to give five dollars, but, in consideration of the mob, he would give fifteen. Another gentleman did the same. Another remarked, that he had thought of giving about \$10,—but he now thought he would add a cypher at the right hand. He gave \$100.

North Yarmouth, Me. Thursday evening, Mr. Stanton lectured to a quiet and intelligent audience, in North Yarmouth, and returned to Portland the same evening.

Bradford, Mass. Friday evening, the 16th inst., Messrs. Burleigh and Stanton addressed a large audience in the Rev. Gardner E. Perry's meeting house at Bradford. Our friends in that section are taking vigorous measures to send in a large petition to Congress, praying for the Abolition of Slavery in the District of Columbia. We believe Essex Co. will be erect at the opening of the next Session of Congress, and will be represented thereby by a strong array of petitioners, male and female.

Weymouth and Braintree. Sunday evening, Mr. Stanton spoke nearly two hours to a large audience in the Rev. Mr. Perkins's meeting house. A liberal donation was made to the cause by the friends present.

Haverhill. Monday afternoon, he spoke at Haverhill, in the Rev. Mr. Duncan's meeting house. A very respectable audience was present. Here a pleasing incident occurred. A company of Artillery were performing military duty, in the immediate vicinity of the meeting house. Instead of taking opportunity to disturb the meeting, they marched into the house at the beat of the drum and quietly seating themselves, listened more than an hour to the remarks of the speaker. In the evening, Mr. S. addressed a crowded auditory in the Baptist church. A strong impulse was given to the cause, and nearly \$300 paid over to sustain it.

Groton. Thursday evening, and Friday afternoon and evening, Mr. S. lectured in the Congregational meeting house, at Groton. The cause is onward in G., notwithstanding the great opposition our friends encounter.

Dorchester. Last Sunday evening, our friend spoke two hours to a crowded audience in the town hall at Dorchester.

Cambridge-Port. Monday evening, he attended the Monthly Concert of Prayer for the slaves, at Cambridge-Port. After hearing statements concerning the onward march of our holy cause, a collection of \$75 was taken up and paid over to the Financial Agent.

MONEYS RECEIVED.

By the Financial Agent of the American Anti-Slavery Society, since Sept. 6, 1836.

Andrew Female A. S. S.	\$15.00
A friend, N. H.	1.00
Ladies' A. S. S. Dover, N. H.	50.00
Dover A. S. S., towards pledge to N. H. A. S. S.	110.00
Portland, Me. Female A. S. S., to redeem pledge to American A. S. S.	100.00
A lady, Portland,	6.00
Juvenile A. S. S., Portland,	6.00
Portland A. S. S.,	200.00
N. Yarmouth A. S. S., Me.,	27.17
New-Hampshire A. S. S., by Geo. Reed, Esq.,	
Treasurer, towards pledge to Am. A. S. S.	200.00
Great Falls, N. H. A. S. S., to redeem pledge to N. H. A. S. S.	70.00
Friends, Portsmouth, N. H. to redeem pledge of \$20 to N. H. A. S. S.	50.00
Eleazer Dole, Hallowell, Me., to redeem pledge to Am. A. S. S. (made at Boston,	100.00
Union A. S. S. (Weymouth and Braintree, Mass.) to redeem pledge to Mass. A. S. S.,	50.00
Plymouth Co. A. S. S.—from Abington A. S. S.,	25.00
Hanover A. S. S. to redeem pledge of \$100 to Mass. A. S. S.,	150.00
Female Benevolent Society, Haverhill, to redeem pledge to Mass. A. S. S.,	25.00
Benj. Munroe, Haverhill, to redeem pledge to Mass. A. S. S.,	5.00
Dr. Bowen, Hallowell, Me.,	10.00
Plymouth Co. A. S. S. towards pledge of \$100 to Mass. A. S. S. in January last, by George Russell, Esq.,	12.00
Salem-st. A. S. S., Boston, by Isaac Field, towards pledge to Mass. A. S. S.,	100.00
A friend,	17
A lady, Groton, Mass., to redeem pledge to Mass. A. S. S.,	5.00
Groton Female A. S. S., to redeem pledge to Mass. A. S. S.,	65.00
A. S. S.,	35.00
Union A. S. S. (Weymouth and Braintree,)	25.00
Female A. S. S. (Newburyport, being remainder of pledge to Mass. A. S. S.,	36.00
Female A. S. S., Cambridgeport,	30.00
Cambridgeport A. S. S.,	45.25
Dorchester A. S. S. to redeem pledge of \$50 to Mass. A. S. S.,	100.00
Total	\$1738.59

H. B. STANTON, Financial Agent Am. A. S. Society. Boston, Sept. 27, 1836.

SPLENDID TRIBUTE TO GEORGE THOMPSON.

Whoever has candidly read the discussion between Mr. Thompson and Mr. Breckinridge, at Glasgow, will require no other evidence to convince him that the triumph of the former, in decorum, urbanity, argument and eloquence, over his haughty opponent, was as signal as any ever yet witnessed by an impartial world. Indeed, the utter discomfiture of Mr. Breckinridge is made apparent by the silence and mortification of our pro-slavery opponents. So contemptible an opinion does even the editor of the Boston Recorder hold of the manner in which Mr. B. vindicated this country, that he very significantly says, the controversy is not worth reprinting on this side the Atlantic!—meaning that the Maryland champion having made a bad matter worse, the public sentiment is too far enlightened in this country, now, to be influenced by his representations, except in favor of the abolition cause; for if he had succeeded, even plausibly, in his defence, our opponents would not have been backward in publishing the entire debate instanter. To the distinguished abilities of Mr. Thompson, millions bear witness.—Mr. B. is, also, indisputably, a man of no ordinary powers of mind. Now, for the Recorder to say, that the discussion between such renowned antagonists, in a city like Glasgow, and on a subject involving the character of American Christianity, is not worth reprinting here, is in other words plainly acknowledging that Mr. T. was victorious.

But we have now the decision of the most enlightened citizens of Glasgow, expressed in the most unequivocal and public manner, upon the discussion alluded to, which will be found in our columns to-day. The tribute to Mr. Thompson is indeed as splendid as it is gratifying. The speech of Rev. Dr. WARDLAW must prove, in all its parts and particulars, a blister to the lips and tongues of our

opponents, and the slanderers of Mr. Thompson: it is worthy of the head and heart of that eminent divine, chaste, pungent, generous, eloquent, irresistible. How strong is the testimony which he bears to the moral and intellectual supremacy of Mr. T.; to the thorough efforts in the cause of emancipation; to his triumph over his able but malignant antagonist! And how ought it to make such men as Dr. Fisk, David M. Reese, the editors of the New York Observer, Boston Recorder, and all of like affinity, hang their heads in confusion and shame. We should think, too, that the editor of the Christian Register would feel as small as the mote that floats in the sunshine, after his false and sneering charge against Mr. T., that "his reported addresses, since his return, abound in similar gibes and jeers, vehement invectives, bitter denunciations, and exaggerated personalities, for which they were distinguished here." The American correspondent of the New York Press, at Glasgow, must also feel in a comfortable predicament, after writing an account of the result of the controversy, as follows:

"Mr. Breckinridge received, at the conclusion of the debate, the hearty applause of the crowded audience, and there is no doubt now that the people of Glasgow have a true idea of the real condition of the United States as it regards slavery. Mr. Thompson has hitherto been a lion in Glasgow, and has carried all before him, but Mr. Breckinridge handsomely caged him in this contest. The Americans in Glasgow who heard him, behaved nobly. Though their feelings would have prompted them at times to tear him in pieces, when he was denouncing their beloved land, yet they listened with as much apparent calmness, as if they were Englishmen. It is understood that Mr. B. has received from many of the most intelligent citizens in Glasgow, the warmest acknowledgments for his candid and intelligent exposure of the real condition of slavery, and of the parties relating to it in the United States."

What veracity and consistency!—It is amusing to hear of men listening with calmness, yet feeling prompted to tear Mr. T. in pieces!

We have not room for further comment, except to advise Mr. Joseph Tracy to read and digest the remarks of Dr. Wardlaw upon West India emancipation. The pill will be hard to swallow.

MR. THOMPSON IN LONDON.

It seems, by a letter from the Rev. John Scoble, inserted in another column, that Mr. Thompson, "the renegade, the felon," &c. &c. has been received by a great meeting in Exeter Hall, London, with unbounded applause, which was addressed by him with electrical effect. A report of his speech will probably be received soon. The resolutions adopted at the meeting will animate our abolition brethren exceedingly. Truly, the moral power of the world is on our side, and against the slaveholder and his vile abettors. Our cause is onward, mightily.

After the many disinterested efforts of the Boston Recorder, Vermont Chronicle, &c. to crush the Liberator, it is pleasing to find that our abolition brethren are not to be weaned from their attachment to our paper.—See the approval of the Essex County Anti-Slavery Society in the preceding page.

CINCINNATI MOB. We have just received in pamphlet form, a Narrative of the late riotous proceedings against the Liberty of the Press in Cincinnati,—with remarks and historical notices, relating to Emancipation,—from the pen of JAMES G. BRINEY. It is ably written, and discloses scenes, and records sentiments, which will shock and astonish posterity.

The great length of the report of the public meeting in Glasgow unavoidably compels us to defer the remainder of the very able Argument of Ellis Gray Loring, Esq. to another number.

The "beautiful lines" ascribed to our pen in a late number of the Essex Gazette, by our poetical and philanthropic friend Whittier, were not written by us.

VERMONT ANTI-SLAVERY SOCIETY.

A special meeting of this Society will be held at Montpelier, on Wednesday, the 19th day of October next, commencing at one o'clock, P. M. in the Free Church, and continuing, by adjournment, through the evening of that day. Addresses may be expected from one or more of the Agents of the American Anti-Slavery Society.

Members of Anti-Slavery Societies, and others of both sexes, are cordially invited to attend. By vote of the Executive Committee.

C. L. KNAPP, Rec. Sec. Montpelier, Sept. 17, 1836.

MIDDLESEX COUNTY A. S. SOCIETY.

The Middlesex County Anti-Slavery Society will hold its Annual Meeting at Lowell, on Wednesday, the 5th day of October next, at 10 o'clock, A. M. The meeting will be in the Free Church. Public addresses of an interesting character may be expected in the afternoon and evening.

JAMES T. WOODBURY, Sec'y. Sept. 24, 1836.

THE AMERICAN

ANTI-SLAVERY ALMANAC, FOR 1837!!

THIS DAY PUBLISHED, the American Anti-Slavery Almanac for 1837, which contains the usual astronomical calculations and chronological tables used in Almanacs, which have been prepared with great care. There is also much interesting and useful information on the subject of slavery, which it is believed will do much to throw light upon the question of immediate abolition. Great care has been taken to gather all interesting events and occurrences, and no labor has been withheld in obtaining valuable articles from distinguished writers. The Almanac is also embellished with several appropriate engravings, &c.

Among the articles are "Free Discussion; Am. A. S. Society; \$100,000 Reward; Emancipation in the West Indies; Principles of Anti-Slavery Societies; the Slave Father; Produce of Slave Labor; Children's Department; Temptation Resisted; a Mother's Anguish; Slave Population in the United States; Emigrants to Liberia; Objections Considered; Oneida Institute; Anti-Slavery Publications.

Price 61-4 cents single, 50 cents a dozen, \$3.50 a hundred, \$30 a thousand.

All orders for the above work will be promptly answered. Address N. SOUTHWARD or D. K. HITCHCOCK, 9, Cornhill, Boston.

Boston, July 30, 1836.

REPORT OF THE N. E. A. S. C.

THE REPORT of the New-England Anti-Slavery Convention is just published. Orders must be sent soon, as only a small edition was printed. For sale at 46 Washington-st.

Members of the Convention who have paid their assessment, are entitled to a copy of the Report, which they can have by applying at the Anti-Slavery Rooms. July 16.

LITERARY.

[For the Liberator.]

PRAYER FOR THE SLAVE.

Go forth, at glorious morning's dawn,
When birds their notes of gladness raise;
When flowers, o'er verdant field and lawn,
Breathe fragrant prayer to Maker's praise;
Go, pour the fervent prayer—to save
The wretched, gloomy, fettered slave.

Go, then, at noon-tide's sunny hour,
And seek retirement's sweetest spot;
Whether in Beauty's favorite bower,
Or Nature's calm, sequestered grove;
Go, and in faith, breathe thou the prayer
For those who groan in deep despair.

Go—when the sun is sinking low
Behind green trees and verdant hills;
Then in thy Maker's presence bow,
While sacred love the bosom fills:
Pray that our God may speed the time
For Freedom's reign, in every clime.

When the still evening shadows come,
And silence broods o'er all the earth,
When thou art in thy tranquil home,
And hushed is every sound of mirth;
Raise thou, in hope and humble love,
Prayer for the slave—to God above!

Pray thou, that mercy may be sent—
That every hand may broken be—
Pray, that the tyrant may relent—
That earth from slavery may be free!
Pray thou to Heaven—send thee the cry—
That tears be wiped from every eye.

Then, blessings on thy head shall fall,
Fair Freedom's light o'er earth will shine—
The captive souls shall each and all,
Be guided by a hand divine;
For surely, God will bow his ear,
And stoop, the prayer of faith to hear!

Mittell.

[From the Haverhill Gazette.]

SONG OF THE FREE.

'Living, I shall assert the right of FREE DISCUSSION;
dying, I shall assert it; and should I leave no other inheritance
to my children, by the blessing of God I will leave
them the inheritance of FREE PRINCIPLES, and the ex-
ample of a manly and independent defence of them.'

DANIEL WEBSTER.

Pride of New England!
Soul of our fathers!
Shrink we all craven-like,
When the storm gathers?
What though the tempest be
Over us lowering,
Where's the New Englander
Shamefully cowering?
Graves green and holy
Around us are lying,
Free were the sleepers all,
Living and dying!

Back with the Southerner's
Paddocks and scourges:
Go—let him fetter down
Ocean's free surges:
Go—let him silence
Winds, clouds, and waters—
Never New England's own
Free sons and daughters!
Free as our rivers are
Ocean-Wind going,
Free as the breezes are
Over us blowing.

Up to our altars, then,
Haste we, and summon
Courage and loveless,
Manhood and woman.
Deep let our pledges be—
Freedom forever—
True with Oppression,
Never, oh! never!

If we have whispered Truth,
Whisper no longer:
Speak as the tempest does,
Stern and stronger:
Still be the tones of truth
Loud and firmer,
Startling the haughty South
With the deep murmur:
'God and our Charter's right,
Freedom forever—
True with Oppression,
Never, oh! never!

THE LIBERTINE REPULSED.

Hence, Belmour, perfidious! this moment retire;
No further entreaties employ;
Nor meanly pretend any more to admire
What basely you wish to destroy!

Say, youth, shall I madly rush on upon shame,
If a traitor but artfully sighs?
And eternally part with my honor and fame,
For a compliment paid to my eyes?

If a flame, all dishonest, be vilely professed,
Through tenderness shall I recline;
And seek to indulge the repose of a breast,
That would plant endless tortures in mine?

Can the wretch who suspects, nay, who wishes me base,
Expect that I e'er should be kind?
Or, with a paltry address to my face,
For the injuries done to my mind?

No, villain! a passion I can't but despise,
Shall never find way to my ears;
Nor the man meet a glance of regard from those eyes,
Who would wrench them forever in tears.

Hence, Belmour, this instant! and cease every dream
Which your hope saw so foolishly born;
Nor vainly imagine to gain my esteem,
By deserving my hate and my scorn.

E. N.

[From the 'Songs of the Free.']

THE DAY OF JUBILEE.

Soon shall the tramp of freedom
Resound from shore to shore;
Soon, taught by heavenly wisdom,
Man shall oppress no more:
But every yoke be broken,
Each captive soul set free—
And every heart shall welcome
The day of Jubilee.

The tyrants' crowns and sceptres,
And victors' wreaths and ears,
And galling chains, and fetters,
With all the pomp of wars,
Shall in the dust be trodden,
Till time shall be no more:
And peace, and joy, from heaven
The Lord on earth shall pour.

MISCELLANEOUS.

FROM JAMAICA.

The following articles, the first a communication, and the second editorial, we cut from the Jamaica Watchman, for the purpose of showing what people abroad, and even in the West Indies, till recently the very strong hold of slavery, think of us boasting republicans, and how they estimate our pretensions to liberality of feeling, and love of equal rights. Of course we do not hold ourselves responsible for the sentiments expressed. Every one can judge for himself as to their correctness or incorrectness.

We are happy to perceive that the Americans in this island are ashamed of the conduct of their countrymen at home. Two of them (or perchance one writing under different signatures) have been figuring in the columns of the Despatch and Chronicle. They might have done so without any notice from us, but for their assertion, that the letter of 'Jamaican' was written in this island, or by the tried and unflinching friend of the oppressed, Mr. Garrison, of the Liberator.

We cannot undertake to say the letter was not written by Mr. Garrison, although we do not think it was. It appears to us extremely improbable that that gentleman would occupy his time in writing communications for a Jamaica newspaper when he had his own to attend to. But written by whom it was, it is written in New York, and is the production of some colored person who has been silly enough to leave his native country (Jamaica or one of the Windward Islands) for the boasted land of freedom, and who has been taught to his cost, that although professing so, still in reality, as far as colored persons are concerned, it is the very focus of tyranny, prejudice, and injustice. It is not all gold that glitters, and our correspondent has experienced that little confidence is to be placed in the vainglorious boasts and lip-deep professions of liberty and equality put forth by the degenerate descendants of Britons. Their liberty and equality are intended only for such as wear a fair skin. They have none to spare even for their own offspring, if, perchance, he has African blood in his veins.

It is worthy of remark that the writer in the Chronicle as well as the Despatch, attributes the letter we published to Mr. Garrison. One would be led to infer from this circumstance, that they considered no one in New York willing or able to write such a letter. If this be their opinion, they can know very little indeed of the colored persons in that city, or the extent of their acquirements. Indeed, the very ignorance is evidence of the correctness of our correspondent's statements, and we cannot help thinking, that a consciousness of the truth of the charges brought against the Americans, led the parties in question to endeavor to nullify the effect of the communication in question is calculated to produce, and will produce, not only among the colored inhabitants of this island, but also among those of the other class who have risen superior to such narrow and unchristian views and feelings.

An American (and he first appeared) denies only one of the statements of our correspondent, that 'a free man even here in non-slaveholding States is liable to be kidnapped and carried to the South, and sold.' The inference then is, that the others are correct. We might have been disposed to think with this writer that kidnapping would not be tolerated, although we have no right to doubt the correctness of our correspondent's statement, seeing that a native of America who leaves the place of his birth for a time, and subsequently returns to it, is liable to be kidnapped, and sold as a slave. At such a gross violation of the rights of free men is tolerated, nay, sanctioned by law, surely we have no right to disbelieve the assertion, that a free man may be kidnapped, carried to the South and sold. But, says an American, where are the colonization and emancipation Societies? Of the latter, we know nothing. From the tender mercies of the former, every colored man may pray to be delivered. We had thought the exposure made by Mr. Garrison of that Society in England, would have prevented its being again named in any place where correct notions of what is just and proper are entertained. It, no doubt, is an excellent society according to the American notions of excellence, but we can tell an American, if he does not know it, it is a stink in the nostril of every British philanthropist. The Colonization Society, a protection for colored men from being kidnapped, taken to the South and sold!—We guess an American will labor long and hard before he gets us or any one else who knows anything of that Society, to believe such pure unadorned nonsense. As a matter of course, the American denounces the browns in America as limited in number, and together with the blacks extremely ignorant. It would have been extremely surprising had he failed to do this, and nothing we suspect but regard for public opinion, has prevented him from saying a great deal more with just about as much truth.

With the Serpent's guile this liberty and equality man essays to make it appear, that our correspondent complained that the Americans did not make a difference between the browns and blacks. He did nothing of the kind, as a perusal of his letter will shew. The trick is old, and has been so often repeated, that it fails to produce the desired effect. The other American sneers at what he is pleased to term the small circulation of this paper. This is an error into which he and others like him pretend to fall. There is no paper more greedily, but stealthily sought after, and carefully read, than ours, and as the circulation affects no one but ourselves, we can tell C. D. P. it is quite sufficient for all good purposes, and quite satisfactory. This champion says, 'they (the colored persons) have churches of their own supported by themselves; their Officers, from the Parson down, are all chosen by, and from themselves.' Now, we would just like this liberal American, this advocate for liberty and equality, to tell us why it is that the colored persons have separate Religious Establishments, and even preachers from among themselves. Has this been the result of chance or choice, or have they been driven to it by the prejudices of the other class—a prejudice reaching into the very House, and to the very Altar of the God they profess to worship, and who, if there be truth in Scripture, made of one flesh all the nations of the earth. The very fact adduced by C. D. P. is a damning proof of the extent of the illiberality and prejudice of which our correspondent complained. C. D. P. says, he is proud to own he is an American. Perhaps he is. Some men are lost to all sense of shame, and are proud even of a dishonorable action! Is not this American in this condition? We think he ought to blush for his country, and for men who, with a lie in their right hands, are continually vaunting their independence, and their misallied liberty and equality.

And after all, what is the sum and substance of these American defences? Sorry ones, certainly. One of the writers denies that free men can be kidnapped, and taken to the South and sold—the other says, in effect, the colored population of the free States, of free America, have no cause of complaint, because, forsooth, they are ignorant, and have their own places of worship, which they support themselves, and their own persons. Verily, if the land of liberty can produce no abler or better defenders than the two we have alluded to, it must be badly off indeed. These miserable attempts at justification, more than any thing else,

prove the truth and correctness of the statements contained in the letter which elicited them; and how deeply indebted our class is to the British people, and how devotedly attached it ought even to remain to the British Crown. Talk about liberty. Let the vaunting sons of America look to Britain, and copy from her some of those noble and generous feelings which render her the pride and glory of the earth, and admit that their liberty is like the sounding brass and the tinkling cymbal. A mere empty and heartless profession.

To the Editor of the Watchman:

SIR,—Through a laudable desire of giving information to my countrymen, I pen these lines concerning the treatment of colored people in this boasting, tyrannical, and hypocritical land—a land boasting of its free institutions, yet countenancing and defending an oppression unequalled in the darkest and cruellest ages of antiquity—of the equality of all men, yet most shamefully trampling upon the rights, civil, moral, and spiritual, of the black and colored race. I declare, upon the word of a Christian man, and from my own experimental knowledge, that there is not another nation under the sun, in which the colored race suffer such persecution, contumeliousness, and degradation. I have been amongst the Spaniards, who are accounted the most ruthless, and I never saw a thousandth part so much amongst them. A free man here in the Northern non-slaveholding States, is liable every day to be kidnapped and carried South and sold, and even here every obstacle is thrown in his way—every door is closed against him; he cannot give even a verdict as a juror, in a court of justice; nay, so far is this abominable spirit carried, that many will not even deal with him in a commercial way. The lowest, the vilest, the most ignorant, and the most contemptible, point at him the finger of scorn. One thing more I would deeply impress upon you is this—they make no distinction between a black man, and what we call colored. They call them both negroes (and negro with them is a term more contemptible than dog.) It matters not how fair you are, how much European preponderance you have, so you possess the least tincture of African blood. Moreover, they call the black man a colored man, and vice versa, the colored man a black, or negro. Now, I do not say this for disparagement of the black man, or through prejudice to him; far be it from me, but that I may warn others of the rock upon which I have split. The mariner just from his voyage, speaks of rocks and sand banks, storms and tempests—the raging ocean, the howling tornado, and the hurricane blast.

America will certainly fall under the Divine displeasure for her cruelties; nay, already the violence of wrath are being poured out upon her. We see it in the daily cries of fire—in the wild war-whoop of the savage Indians, who are now deluging the domestic floor with blood and death. We see it in mobs, in disorder, confusion, and universal panic, and if they don't acquiesce speedily in the commands of Heaven, and let the oppressed go free, we shall soon hear the tramp of retribution resounding from Niagara's dashing falls to Mississippi's wide expanded mouth. My design in writing you is threefold: First, that I might put every colored man in Jamaica in full information of the low state in which his class is held here. 2dly—that I might inspire them with more burning loyalty to our beloved government; and 3dly, that I might apprise those who should be desirous to come here of the crosses which await them, and so I beg you will give wide circulation to this communication.

JAMAICAN.

New York, May 29, 1836.

THE VOICE OF THE PEOPLE.

The editor of the New York Sun, of the 22nd, quotes the following extract from General Houston's letter to General Dunlap, of Nashville, 'for a portion of this force we must look to the U. States.' It cannot reach us too soon. There is but one feeling in Texas, in my opinion, and that is to establish the independence of Texas, and to be attached to the United States—and then remarks: Here, then, is an open avowal by the commander-in-chief of the Texian army, that American troops will be required to seize and sever this province of the Mexican republic, for the purpose of uniting it to ours; and this avowal is made by a distinguished American citizen, in the very face of that glorious constitution of his country, which wisely gives no power to its citizens for acquiring foreign territory by conquest, their own territory being more than amply sufficient to gratify any safe ambition; and in the face, too, of the following solemn and sacred contract of his country with the sister republic which he would dismember:

'There shall be a firm, inviolable, and universal peace, and a true and sincere friendship between the United States of America, and the United Mexican States, in all the extent of their possessions and territories, between their people and citizens respectively, without distinction of persons or places.'

In the earlier days of our republic, when a high-minded and honorable fidelity to its constitution was an object proudly paramount to every mercenary consideration that might contravene it, an avowed design of this kind against the possessions of a nation with whom the United States were at peace, would have subjected its author, if a citizen, to the charge of high treason, and to its consequences. When Aaron Burr and his associates were supposed to meditate the conquest of Mexico, and attempted to raise troops in the southern states to achieve it, they were arrested for treason, and Burr, their chief, was tried for his life. But now, behold! the conquest of a part of the same country is an object openly proclaimed, not in the letters of General Houston alone, but by many of our wealthiest citizens at public banquets, and by the hiring presses in the chief cities of our Union. The annexation of a foreign territory to our own by foreign conquest, being thus unblushingly avowed, and our citizens who are integral portions of our national sovereignty being openly invited and incited to join the crusade with weapons of war, it becomes an interesting moral inquiry—what is there on the public mind to excuse or even to palliate so flagrant a prostitution of national faith and honor in these days, any more than in the days that are past? The answer is ready at hand, and is irrefutable. An extensive and well organized gang of swindlers in Texas lands, have raised the cry, and the standard of 'Liberty!' and to the thrilling charm of this glorious word, which stirs the blood of a free people, as the blast of the bugle arouses every nerve of the war-horse, have the generous feelings of our citizens responded in ardent delusion. But, as the Commercial Advertiser truly declares, 'Never was the Goddess of American Liberty invoked more unrighteously; and we cannot but believe that the natural sagacity, good sense, and proud regard for their national honor, for which our citizens are distinguished in the eyes of all nations, will speedily rescue them from the otherwise degrading error in which that vile crew of mercenary, hypocritical swindlers would involve them. The artful deceivers, however, have not relied upon the generosity and noble sympathy only of our fellow citizens, for they insidiously presented a bribe to excite their cupidity also. They have not only falsely represented the Texian cause as one of pure, disinterested liberty and justice, as opposed to perfidious tyranny and cruel oppression, but

they have themselves assumed something more than the liberty which they basely and hypocritically advocate, by impudently promising a fertile paradise of Texian land, a mile square, to every American citizen and foreign emigrant, who will ally forth to capture it from the Mexican republic! Induced by one or both of these objects, many hundreds of our enterprising citizens left their own ample and unobjectionable country, to unite with Irish, English, and other foreign adventurers in a war, from the fullest success of which, only some six or eight Land Companies, who have fraudulently and audaciously monopolized the Texian territory, would gain an important benefit. And to this shrine of Mammon, concealed by the crowding banners of ostensible liberty, have many hundreds of our gallant youth been treacherously sacrificed—sacrificed by a mercenary treachery, compared to which that exercised by Santa Anna, in defence of the Republic of which he was President, was innocence and patriotism.

Had we in the Texans, a brave and injured people, struggling in the land of their birth, or even of their adoption, for those abstract and social rights of mankind which were the objects of our revolution, and which we obtained and enjoy, theirs would be a cause with which angels might sympathize, and which the bolts of heaven might well be launched to aid. But is it such a cause? Deceived by misrepresentations, we were ourselves led so to consider it, in its earlier efforts; but a fair examination of facts has undeceived us, and we look in vain either for such a cause or such a people in the Texans. What are the facts?

We pledge ourselves to answer this question with a perspective which shall defy all future obfuscation, and with a rigid adherence to truth which shall defy the most desperate efforts to refute. We have, at present, only room to state, in brief, that the Texian revolution was concerted by the planters and slave speculators in the southern states ever since the first permission given by the Spanish authorities to Moses Austin, of Missouri, in the year 1820, to introduce 300 families, professing the Catholic religion, as colonists of a grant of land which he obtained upon this express condition. From that time to the present moment the aggressions have been on the part of the colonists, under the sanction of the southern speculators; and not until their purpose of getting a physical force into the province which should detach it from Mexico, and make it a slaveholding state, became flagrant and undisguised, had the settlers, ever received aid but protection, encouragement, toleration and kindness, from the Mexican government. They paid no taxes, had their own laws and tribunals, were allowed to profess and exercise all the religions they chose, though contrary to the Mexican constitution; enjoyed all the fruits of a beautiful and bounteous soil without return or tribute to the government to which it belonged, and were, without exception, the freest civilized people upon the face of the earth. But the object of the colonizing land agents of the South was to make this prolific province their own, and the field of a new and lucrative negro slavery. To this they still tenaciously adhere; and if they can induce a strong force of our American youth to shed their blood for the unjust and avaricious cause of slavery, under the name of Texian liberty and independence, they will undoubtedly secure their object. We doubt not the ability of our gallant countrymen to exterminate any number of Mexicans that can be brought against them, but in fighting for the union of Texas with the United States, which is the avowed meaning of 'Texian Independence,' they will be fighting for that which, at no distant period, will inevitably result in the annexation of Texas to the United States, having this eligible addition to their land of bondage, with its harbors, bays, and well-bounded geographical position, will ere long cut asunder the federal tie, which they have long held with ungracious and unfriendly fingers, and confederate a new and distinct slaveholding republic, in opposition to the whole free republic of the North. Thus early will be fulfilled the prediction of the old politicians of Europe, that our Union could not remain one century entire; and then also will the maxim be exemplified in our history, as it is in the history of the slaveholding republics of old, that liberty and slavery cannot long inhabit the same soil. If this be true, then the sooner Texas becomes the wedge which shall divide the Union, the better for the cause of liberty. Already are the sacred rights of free public discussion, and of a free press, prostrated in the northern states to the influence of the southern; and either the latter must give up their slaves, or we must be added to the number. The annexation of Texas may save us from this; but it is upon this ulterior effect, and this only, that we can admit the cause of Texas to be the cause of liberty.

COLONIZATION.

We suspend our remarks on this subject for this week. In the meantime a correspondent desires some friend of the A. S. Society in Philadelphia to inform us, if he knows, whether a certain physician of that city, who is a Vice-President of the Pennsylvania Young Men's Colonization Society, did not, during the past winter, sell eighty thousand dollars worth of lands and human beings in a slave state; and whether the said physician was not, about the same time, elected an elder in a Presbyterian church, into which office he was not ordained, on account of the opposition made by the church, arising from the transaction above alluded to, which opposition resulted in the physician's leaving the church.—*Emancipator*.

[We can satisfy the enquirer. Alexander Mitchell, M. D. of this city, one of the Vice Presidents of the Young Men's Colonization Society, was the owner of a large number of slaves, in Alabama we think. Last winter when at the south he sold them for a very large amount, whether it was for \$80,000, we cannot say. This however does not alter the fact in question. While absent, he with two other gentlemen were elected elders in the church (Mr. Winchester's) to which he belonged;—the others by an unanimous vote, and he by a majority. On returning, having understood that some persons voted against him, while others refused to vote at all on the ground of his being a slaveholder—he left the church. As we worshipped at the same church, we heard much about it at the time—and believe that these statements are strictly correct. If we have mis-stated any thing—we shall be happy to rectify it.—*Philad. Times*.

A well stacked walking stick—A walking stick, recently presented to a surveyor in Newcastle, England, contains in the dimensions of an ordinary cane, the following materials for writing and drawing: two inkstands, pens, penknife, ivory folder, lucifer matches, sealing wax and wafers, a wafer stamp, was tape, several sheets of post letter paper and card paper, a complete highly finished set of drawing instruments, ivory rule and scales, lead and hair pencils, Indian rubber, Indian ink, a thermometer, and a beautiful and well polished magnetick compass. The whole are so arranged as to admit of any of the instruments being used with much facility.

Mr. Henry, Smith Cashier of the Gloucester bank, committed suicide on Monday morning about 7 o'clock, by cutting his throat. He rose from his bed and went to the barn, where he committed the fatal deed. No cause assigned for this rash act.

[From the Buffalo Journal.]
BAPTISTS IN AMERICA.

Buffalo, August 29, 1836.
MR. EDITOR: Sir—I enjoyed the pleasure of attending the anniversary of the Holland Purchase Baptist Association, which was held at Aurora, on the 24th and 25th inst. This association consists of all the Baptist churches in the county of Erie, and some in adjoining counties. It was an interesting occasion. The annual epistles from the several churches seemed to breathe the spirit of christian harmony and good will to all. Several excellent sermons were delivered in reference to the Bible cause, and Foreign and Domestic Missions. Among other items of business, not the least interesting and important, was the adoption of the following resolution:

Resolved, That Slavery, as it exists in these United States, is a national sin—a hindrance to the spread of the gospel and the extension of the Redeemer's kingdom; and that it calls for the prayers and efforts of Christians to bring it to a speedy termination.

The resolution passed without opposition. The congregation being requested to rise, the expression was nearly unanimous, very few only remaining seated. It has long been an inquiry with me why this department of the Christian church, who are republicans in sentiment, and peculiarly so in their form of church government, should so long have remained silent and inactive in regard to this alarming sin against God, and the rights of man? But may we not reasonably hope that this indication of returning life will be speedily followed by more energetic efforts to shake off from the denominations the shabby fig leaf covering of expediency, that they may no longer countenance or tolerate a system of wicked oppression, not only incompatible with Christianity, but which stands condemned in our Declaration of Independence, and ought to be deprecated by every good citizen? A FRIEND OF TRUTH AND HUMANITY.

'HIS!'—'HUSH!'—'AWFUL SOUNDS.'
About the year 1790, a sturdy veteran, one Peter Priestley, was clerk, sexton, and gravedigger, at the beautiful parish church of Wakefield in Yorkshire. He was an old and very respectable inhabitant of that town, commendably proud of his various offices, and not at all addicted to superstitious fears; if he had ever been so, his long connection with the repositories of the departed, had considerably allayed his apprehensions.

It was on a Saturday evening, in a cheerless and gloomy season, that Peter sallied forth from his dwelling to finish an epitaph on a stone, which was to be in readiness for removal before Sunday. Arrived at the church, within which for shelter he had been working, Peter set down his lantern, and lighting his other candle, which stood in a 'potato candlestick,' he resumed his task. The church clock had sometime struck eleven, and some letters were still unexecuted, when a singular noise arrested the arm of Peter, and he looked around him in silent astonishment. The sound perhaps cannot be better expressed than by the word 'hiss,' or 'hush.'

Recovering from his surprise, Peter concluded that he had been deceived; especially as his sense of hearing was not remarkably perfect, and he therefore resumed his mallet and chisel very composedly; but in a few minutes his ear was again greeted with the fearful sound of 'hiss!'

Peter now rose straight up, and lighting his lantern he searched in vain for the cause whence this uncommon sound proceeded, and was about to quit the church, when the recollection of his promise and imperative necessity withheld him, and he resumed his courage. The hammer of the clock now struck upon the great bell, and it sounded—twelve.

Peter, having now little more to do than examine and touch up his new letters, was surveying them with downward head, and more than ordinary minuteness, when louder than ever came upon his ear the dreadful note—'hiss!'

And now in truth he stood appalled. Fear had succeeded doubt, and terror fear. He had profaned the morning of the Sabbath, and he was demanded to desert—or peradventure the sentence of death had been passed upon him, and he was now himself to be laid among

'Whole rows of kindred and acquaintance
By far his juniors.'

With tottering gait, however, Peter now went home and to bed; but sleep had forsaken him. His wife in vain interrogated him as to the nature of his indisposition. Every comfort that the good housewife could, during the night, think of was administered to no purpose. In the morning the good woman, happening to cast her eyes upon the great chair where Peter's wig was suspended, exclaimed with vehemence—'Oh, Peter! what hast thou been doing to burn all thine oil one side of thy wig? Ah! God bless thee, vociferated Peter, 'thou hast cured me with that word! The mysterious 'hiss,' and 'hush,' were sounds from the frizzling of Peter's wig by the flames of his candle, which, to his imperfect sense of hearing, imported things 'horrible and awful.' The discovery and the tale afforded Peter and the good people of Wakefield many a joke.

DISCUSSION.

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REPORT OF THE FIVE NIGHTS' DISCUSSION ON THE SUBJECT OF AMERICAN SLAVERY, in general, and the state of the AMERICAN CHURCHES, in particular, between GEORGE THOMPSON, Esq. and REV. R. J. BECKINRIDGE of Baltimore. U. S. Holden in REV. DR. WARDLAW'S Chapel, Glasgow, Scotland, June, 1836. DR. WARDLAW in the Chair. One of the 'Conditions' proposed by Mr. Beckinridge was as follows:

'But as my whole object is to get before the British churches certain views and suggestions on this subject, which I firmly believe are indispensable, to prevent the total alienation of British and American christians from each other; I shall not consider it necessary to commence the discussion at all, unless such arrangements are previously made, as will secure the publication, in a cheap and permanent form, of all that is said and done on the occasion.'

[NOTE.—The Speeches and Documents in this Pamphlet having been submitted to the correction of the Speakers, the Report may be relied on as an accurate and full account of the important proceedings.]

MISS GRIMKE'S APPEAL.

JUST RECEIVED, and for sale at 46, Washington-street, 'Appeal to the Christian women of the South.'—By A. E. Grimke, pp. 36.—Price 6 1-4 cents single. 62 1-2 cents a dozen.

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Sept. 17.